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The Catholic Church in Modern America

Bernard Haring, C.S.S.R.

Collegiality in the Constitution on the Church

Eugene I. Van Antwerp, S.S.



A Living Faith

The rapid march of events, in the world and within the Church, is compelling Catholics to face up to the demands of a living faith. Whether outright apostasy is on the increase is a matter on which there are conflicting views. But even the optimistic agree that there is a more widespread probing and concern regarding the whole matter of religious faith. Nor is this confined to the Catholic intellectual. It is a growing phenomenon reaching an ever-widening circle of Catholics.

For some, this challenge to re-think one's basic religious certitudes has been a somewhat shattering experience. Others negotiate the process with less distress. But there are fewer Catholics today than there were before the Council, who find it possible to ignore questions like: "What is faith?" "Do I really believe?" "Dare I neglect to improve the quality of my faith?"

This should not astonish anyone. Our generation has seen the successive collapse of many of the supposedly solid props on which the modern era rested. Even the Church herself is delving more profoundly into her true nature, mission and destiny with a view to long-deferred, desperately needed change. Restlessness, questioning and unease are scarcely less evident in the city of God than in the city of man! And since the Christian literally "lives by faith" it would be inexplicable if Catholics did not undertake honest soul-searching about the nature, quality and demands of vital faith.

The "crisis" of faith arises not so much as a doubt about this or that article of the creed, nor does it ordinarily center on problems of apologetics. It stems from a search for light and strength to meet the staggering problems of our day, and a mounting conviction that an un-thinking religiosity or mere loyalty to a venerable religious institution is insufficient.

Those who come through the "crisis" with a revitalized, mature, interior faith constitute a seasoned reserve of talent invaluable for the parochial catechumenate. Priests convinced that inquiring non-Catholics need a deeper formation should read Father Gallagher in *Guide Lights* on pages 17-18 of this issue.

JOHN T. MCGINN, C.S.P.

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The Catholic Church in Modern America

Bernard Haring, C.S.S.R.

Courage to Face the Problems of Today

It is not only in The United States of America that two names are linked together, those of two men who were both John and for whom 1963 brought the end of their mortal course, though both are destined to remain part of the world's inheritance: Pope John XXIII and John Kennedy. For many years to come these two men may well be yardsticks for the history of American Catholicism. Perhaps no other country has responded so wholeheartedly to the inspiration given by Pope John and the Second Vatican Council that is animated by his spirit. It would not have been so had not the essential message of Pope John accorded with the hidden pent-up longings of Catholics in this most modern part of the modern world.

Pope John, unconventional as he was, remained at his deepest level a man of tradition. With implicit trust in God he piloted the ship of the Church through the perilous high seas of the modern world. In him, and not in the ossified forms of a European culture that has had its day, the sons and daughters of the pioneers of the new world recognized themselves. Not for them a legalism that would choke life itself. No wonder, then, that not only Catholics but all

believing Christians in America felt a kinship with Pope John. They had within them an affinity with this son of a peasant from the mountains, who remained so true to his origins but was able to sense with such unwonted profundity the life and thought of other peoples and their cultures; one who could look back open-heartedly over the course of history but at the same time could withdraw his gaze to direct it so audaciously to paths of new discovery.

John Kennedy, the first Catholic president of the United States, with similar courage in his own field, helped a new style to victory. He showed that a Catholic need not be hidebound by law or convention in any unworthy sense, but that he can be free and independent in the best sense. It is largely due to Kennedy that

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Father Haring, one of our most distinguished moral theologians, has traveled and lectured widely in the United States since the Council. The observations of this eminent Redemptorist show an unusual awareness of our obligations to the contemporary world.

any intelligent American can see that one can be a good Catholic and at the same time a convinced champion of freedom of conscience and of the absolute independence of politics from any kind of clerical domination.

The epoch of these two Johns, each so mighty in his impact on Catholicity and the world, is one that makes it easier for American Catholicism both in its own inner consciousness and in the eyes of non-Catholics to reconcile a healthy pride in membership in the world-wide Catholic Church with citizenship in the spiritual and social world that is America. It takes a lot of imagination these days to grasp the difficulties that once existed for members of the young American Catholic Church, torn by the tensions and conflicts characteristic of Catholic immigrants of various nationalities, to harmonize their joy in being members of a worldwide Church with the humbling experience of being regarded as a foreign minority.

FATHER HECKER

The Catholic national parishes in the United States tried for a long period to safeguard the faith of their members by segregating them from other language groups and from members of other religious communities. No one who understands historical and sociological factors will be surprised that in the life of the American Church the true pioneering spirit was, so it seems, held at bay by Irish fidelity to traditional formulations and by German faith in law and authority. On the whole it could not have been otherwise, as courageous pioneers of the mettle of Father Hecker experienced when confronted by the opposition of the best of their Catholic contemporaries.

American Catholicism was distinguished by a spirit of humble obedience to the center of Catholic Christianity in Rome in bonds of unlimited fidelity. There can be no doubt that in this there was the authentic stamp of Catholic virtue. However, this typically Christian and admirable spirit of obedience to the laws and authority of the Church was blended with something else that arose from the exigencies of a situation involving a minority; that is to say, the necessity of keeping various groups togeth-

er by heavy emphasis on discipline, tradition, obedience to law. To this must be joined the influence of a moral theology set within the framework of a strong legal tradition, part of the contribution to the Catholic Church in America.

In the epoch of Pope John and the Second Vatican Council, the spirit of obedience within American Catholicity proved its authenticity and yet at the same time an American pioneering spirit was evident. The fixity of form due to sociological factors fell to pieces to make way for a powerful synthesis between a true obedience to the demands of the Church's life and a courage to push forward to new fields. Unless all appearances are deceiving us, the prognosis for American Catholicism is most favorable, namely that in America we will see united in a vital unity the authentic Christian attitude to obedience with the no less Christian attitude, one that is fundamental, of the freedom of the children of God. Obedience is something authentically Christian, not just something that is bowed under with the dead weight of law. Likewise, the commitment of the American Church to religious freedom is rooted in faith while at the same time it finds "its place in life" in the freedom-oriented structure of American social life. Precisely for these reasons it is almost inevitable that there will come about a fruitful, even if at times tension-producing, unity of obedience and freedom.

'GOOD GROUND'

My humble personal experiences, afforded me by three successive summers in different parts of America, confirm the above from every point of view, even though the evidence I found for it varied in different places. American Catholics, clerical and lay, and in a most outstanding way the religious sisterhoods, are living with the Council, are informing themselves carefully of its deliberations and decisions and are prepared to implement its decrees intelligently and courageously. In the years before the Council, American Catholics in a short time accomplished what are almost miracles of organization. Thousands of parishes are organized through and through, and managed with the greatest efficiency. A Catholic school system, reaching from the parochial schools to the numerous and sometimes

truly significant universities and colleges, owes its continued existence and constant development to the self-sacrificing spirit and organizational genius of American Catholicity.

It has often been remarked that the excessive demands on the organizational and administrative resources of the American Church has sapped the energy and consumed the time necessary for theological research and discovery. However, such is the complexity of the situation that it is risky to hazard this simplified judgment. My experience, for what it is worth, is that the clergy of America are as well educated as those of Europe. The students sent us at the Alphonsian Academy (for their doctorate in moral theology) from American dioceses and provinces of religious institutes are very well prepared and bring with them an openness of mind that is exemplary. In my experience the generality of American theological students and pastors are in a better position to discuss theological problems in authentic dialogue than are their counterparts in various countries of Europe.

RELEVANT THEOLOGY

The fact may be that the average American theological student and still more the pastoral clergy are developing little interest in abstract dogmatic theology. But is this a bad sign? Surely not, if one takes into account that there is lively interest in a vital theology, great openness of mind and a talent for the development of a theology that will bring home the unity between faith itself, the scientific exposition of the content of faith and life: In a word, a theology which according to all indications will be the theology belonging to the epoch following the Second Vatican Council. A sign that theology in the U.S. will take an honorable place in a theology that is renewed and more vital has for some considerable time been obvious in the flourishing state of biblical studies. In the United States the theology of tomorrow and the day after will be based on the biblical and liturgical renewal and will be ready to enter into dialogue with the modern world. I believe that such a contention has in it nothing that savors of the visionary who would pose as a prophet but is the result of a consideration of factors of the present moment.

The Council indeed in other places besides America, but perhaps in America most of all, has aroused the courage to face the great problems of the modern world, and in fact in such a way that these problems are not forced into the narrow compass of such old scholastic categories of thought as are expressive of a world that has passed or is passing but which do not correspond to the world we are now experiencing and the dynamic society of the present day. A novel feature of these new discussions is that the educated laity have a decisive part in them with a language that is closer to life. Thus theology is finding an unceasingly closer encounter with the development of new sciences, and among these, social sciences and psychology play a fruitful role.

GOOD PRESS

At the close of the third session of the Council some of the journalists remarked that by the end of the whole Council they would have deserved doctorates in theology because of their strenuous participation in the theological discussions. Public interest in the religious questions discussed by the Council and the serious, full reporting given to them by the press—and I am not talking only of theological reviews and Catholic papers, but of many others besides—are factors that cannot be ignored either in evaluating the religious situation in the United States or in estimating prospects for the future of Catholicism. The rapid development of Catholic publishing houses and of the Catholic press, both in comprehensiveness and quality, is something almost impossible to overestimate. *The Catholic World* has a proud place in the ranks of those magazines which by their quality and wide circulation are rendering ever-increasing service to the task of confronting religion and life, Church and world.

Is it idealistic to hope that in the United States and elsewhere the clear proclamation of the collegiality of bishops will have a fruitful influence on the diocesan press? With conscientious and carefully planned cooperation this press, already considerable in its output, could gain decisively in depth and efficiency. Once a principle has been clearly acknowledged and formulated, the American, I think, energetically puts it into practice.

Divine Providence has assigned a leading role in the modern world to the American people. This implies many things and among them that North American Catholicism has been given both an extraordinary opportunity and an extraordinarily great responsibility. Catholics can have the fullest respect for the religious and political convictions of their fellow citizens, but they themselves have a role to play in offering a convincing example, grounded on the riches of their faith and skilled in the exercise of authentic dialogue. This will be facilitated by the readiness of Christians for ecumenical cooperation. Not for a moment could one ever contemplate the United States becoming a Christian empire after the pattern of the Holy Roman Empire of medieval times. Rather, the clear and friendly separation of Church and State raises our hopes for a more mature Christian influence on the solution of the great world problems.

A RESPONSIBILITY

Thanks to the bounty of the Creator and through the ability of its inhabitants to unite the genius and experience of many nations, America is the richest country in the world. This involves an immense responsibility, especially when we remember that today the world has shrunk to smaller dimensions and that we have a more immediate sense of the solidarity of the human family. The American nation has on many occasions given proof of its magnanimity. At the present stage of world history, the challenges are of such dimensions that only the stuff of heroism can grapple with the problems. Thus the contribution of the religious elite, in particular that of North American Catholicism, will be of great importance. Divine Providence has in many ways prepared it for its place in world solidarity.

A social class or nation that shrinks from the sacrifice necessary to have suitably large families can never continue along the path to greatness or take its proper place in the worldwide solidarity of peoples. Current discussion on the idea and consequences of

"responsible parenthood" will not, let us hope, result in smaller families, but rather lead to a more conscious and greater generosity and thus in very many cases to larger and happier families. It would be a crying shame if the Catholicism of the richest and most industrialized country in the world did not give an example of the happiness of having and rearing children. In this area, united efforts are needed to overcome many misunderstandings so that Catholic witness and Catholic teaching might have a healthy influence on the entire nation and indirectly on the whole world.

WORLD PEACE

In this critical hour of human history America has a unique task to perform in the cause of peace. On account of its industrial and technical achievements it has a mighty influence on world politics. It possesses also the most powerful weapons. All of which means that America is confronted with an opportunity but also a temptation it cannot avoid, though it is not by any means a temptation to indulge in barefaced power politics. In this respect American history gives us no reason for anxiety, but the temptation could come precisely from taking seriously its task in the achievement of world peace; the temptation, that is, to secure peace first and foremost by the might of armaments. Does it not belong to the task of Christians, when we consider the circumstances of history, and more especially to the mission of Catholics of the great nations, to propagate and give witness to their faith in the revolutionary might of charity? A charity that is worldwide and founded on faith, a charity that in everything and confronted with everything knows how to express itself is mightier than atom bombs. Only Christian charity is able to implement that justice whose fruit is lasting peace.

American Catholics have had the way ahead pointed out to them in the stories of Pope John and of John Kennedy. They can set themselves to their prodigious task with courage and trustful confidence.

Collegiality in the Constitution on the Church

Eugene I. Van Antwerp, S.S., S.T.D.

Any attempt at this time to clarify the teaching of the Second Vatican Council's Dogmatic Constitution on the Church, *Lumen Gentium*, is foredoomed to failure, particularly any commentary on Chapter Three: "On the Hierarchical Structure of the Church and in Particular on the Episcopate." There is, first of all, the further clarification and authentic commentary to be made by the Council itself in the schema on "The Rule of Bishops" which will provide the "practical implementation of Collegiality."¹ But in addition, the theological consideration of the exact text still requires the "explicitation of the implicit," to borrow Rahner's phrase.² However, we can make an attempt to become aware of the present understanding of the Constitution, and its major points of emphasis.

As I see it, the major development is not collegiality, but the understanding of collegiality, and a possible broadening of its concept. The second major item in the Constitution has not as yet received much attention, but is certain to be better understood in later years: that power of the bishop which is in addition to his power of orders and of jurisdiction, and which the now Cardinal Journet refers to as his "de-

clarative power." Yet perhaps the most distinctive note about the Conciliar teaching concerning the hierarchy is its pastoral emphasis.

It will do us no good to criticize the recent past, nor what Dom Oliver Rousseau calls (*Perspectives*, Nov.-Dec. 1963, p. 173) the long historical "devaluation of the episcopacy from below and from above,"³ nor the theologians' mis-evaluations of the role of the bishop among the people of God. Perhaps one harsh sentence from Father James Kavanagh's recent article sums it up: "Devotion and loyalty to the Pope have become far more real than that to a bishop, who appears as a financial administrator, or, on occasions of state, as a medieval lord."⁴

In teaching the theological tract on the Church at the seminary, I take great pains to point out that the best representation of

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the Church is the Pontifical Mass. Here we have the structured people of God at the meaningful core of their living, at worship; the bishop is presiding and clarifying the Word of God, the ranks of his clergy and people surround their father in the great act of the worshipping community. For in this Mass we have the visible/invisible sacramentality of the Church, the human/divine elements merged in Christianity as they were in the Word, the known and the mysterious blended in the life of the Church as they are in the life of man. This is the theory; but anyone who has ever seen a Pontifical Mass, knows that the most important thing about it is the putting on and taking off of the bishop's hat. A simply outrageous amount of time and attention and personnel are focused on an absurd and useless item of lordly regalia.

PASTORAL ROLE

One would hesitate to relay the comments of the laity about this emphasis, but perhaps these words are pertinent: "For the adornment of the mind fulfills what was expressed by the vesture of that ancient priesthood, and now brightness of soul rather than splendor of clothing commends the glory of the bishop to us" (Preface of the Mass for the Consecration of a Bishop). Somewhat the same process of mossy accretion has by now obscured the real role of the bishop among his people, and it is striking that it is the bishops themselves who have now taken the steps to regain their pastoral role, and to efface the appearance of a Jovian chairman of the Board, faceless and incommunicado (a role we, of another generation, had foisted upon them) to become again the father of his people.

Father Stafford Poole will say in his new book: "From the very beginning let it be emphasized that authority in the Church is not merely essential to its organization and nature (as would seem to be true in any society) but is God-given in the very literal sense of the word. The contemporary deification of the democratic process can encounter serious difficulties in the Church for the very simple reason that the Constitution of the Church lends itself to an autocratic and absolute exercise of power."⁵ Hence this is not to say that the bishops

are not charged with administration, not to imply that their role of governing the diocese is (or will be) any less important. But the emphasis is shifted away from any type of authoritarianism to that of fathering, of nurturing the flock of Christ committed to their care. In fact, the first four paragraphs of the third chapter use phrases like "shepherding" or "nurturing" some thirty-five times, while words like "governing" or "ruling" are used but five times. A few brief quotations should show the general tenor of this chapter:

"Bishops . . . have taken up the service of the community, presiding in place of God over the flock, whose shepherds they are, as teachers for doctrine, priests for sacred worship, and ministers for governing" (#20).

"In the bishops . . . Our Lord Jesus Christ is present in the midst of those who believe . . . Through their excellent service, He is preaching the Word of God to all nations, and . . . He directs and guides the People of the New Testament in their pilgrimage toward eternal happiness. These pastors, chosen to shepherd the Lord's flock of the elect, are servants of Christ and stewards of the mysteries of God" (#21).

A SERVANT

"A bishop, since he is sent by the Father to govern His family, must keep before his eyes the example of the Good Shepherd, who came not to be ministered unto but to minister, and to lay down his life for his sheep. . . . As having one day to render an account for their souls, he takes care of them by his prayer, preaching, and all the works of charity" (#27).

"Bishops . . . receive from the Lord . . . the mission to teach all nations and to preach the Gospel to every creature, so that all men may attain to salvation by faith, baptism and the fulfillment of the commandments. . . . And that duty, which the Lord committed to the shepherds of His people, is a true service, which in sacred literature is significantly called 'diakonia' or ministry" (#24).

It is significant that it is the Episcopal College itself which is stating these directives, in a sincere attempt to make effective

the words of the great prayer of their consecration, in which the consecrating representatives of the College say over the new bishop following his anointing:

"May constant faith, pure love, and true peace abound in him. By Thy grace, may his coming to proclaim Thy peace and Thy gifts be welcome. Grant to him, O Lord, the ministry of reconciliation in word and in deed, in the power of signs and of wonders. Let his speech and his preaching be not in the persuasive words of human wisdom, but in the demonstration of the spirit and of power. . . . Let him be the faithful and prudent servant. . . . May he be untiring in his solicitude, fervent in spirit; may he detest pride, cherish humility and truth, and never desert it."

POPE JOHN

The Bishop in his diocese does not represent the Church with cold marmoreal authority as if he were the representative of some army of occupation, imposing regulations upon a captive people—and I don't think that any bishop ever thought he did—he represents Christ (#20), as Pope John so beautifully said:

"In the parish, the symbol of unity is the pastor, who in his own humble way represents Christ. All the more does the bishop, successor of the Apostles, do so in his diocese. He seals the closeknit unity of the clergy and faithful, (and is) a manifestation of their faith, their apostolate, their charity. With the episcopal office go signal powers . . . (of) divine commission, fullness of the priesthood teaching authority, a sharing in the mission of the Apostles, and the governing of the clergy and faithful. It is in the light of these prerogatives that the faithful see their shepherd, listen to his word, love him and follow his lead."⁶

To take but one example of this authority of service from the Constitution: "Among the principal duties of bishops, the preaching of the Gospel occupies an eminent place. For . . . they are authentic teachers, that is, teachers endowed with the authority of Christ" (#25). But obviously, one does not preach for self-glory, for sound and fury signify nothing, one preaches for the benefit of his hearers. And

the bishop as an authentic teacher should be the first and best preacher of his diocese—or should promote, encourage and develop preaching skills as did Valerius, who made Augustine his diocesan preacher and constantly lent the authority of his presence and his agreement to the words of the man who became his successor. As an aside, it is probably not without significance that Augustine's most frequent references to his work as bishop is to *sarcina episcopatus*, the burden of the episcopal state. The whole attitude of Chapter Three is clearly pastoral, other-oriented, replacing "My Lord Bishop" of another day with the father-figure of Christ. "The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his flock is in some way derived and dependent."⁷ And this Eucharistic orientation of the episcopacy is its central and essential reality, and it is towards a fulfillment of this that the powers and the "onus" are aligned.

CHURCH'S MISSION

After the magnificent opening sentence of *Lumen Gentium*, the "mission" of the Church and of the hierarchy is not treated specifically, yet the notion runs throughout the Constitution. Christ, says Saint Thomas,⁸ acts upon the Church by interior flux and by exterior government; that is, sacramentally and jurisdictionally. Upon men too, Christ acts either interiorly (by His Spirit) or exteriorly (by His Church).

The Decree of the Council on Ecumenism makes the role of the Church as such clear: "The Church is God's only flock; it is like a standard lifted high for the nations to see;⁹ for it serves all mankind through the Gospel of peace;¹⁰ as it makes its pilgrim way in hope toward the fatherland above."¹¹ But what is the specific role of the local hierarchy in this manifestation, this proclamation, this service in truth and charity of all mankind? If "every human creature is subject to the Roman Pontiff," as Boniface VIII (1302) defined at the conclusion of the Bull *Unam Sanctam*,¹² it would seem that the bishop as such has no role, except that which vicars apostolic fill—administering a territory for the Roman See.

This Constitution, however, is filled with the concept of mission, and applies it par-

ticularly to the hierarchy. Certain it is that "As the Son was sent by the Father, so He too sent the Apostles, saying: 'Go, therefore, make disciples of all nations. . . ' The Church has received this solemn mandate of Christ to proclaim the saving truth from the apostles and must carry it out to the very ends of the earth. . . . The obligation of spreading the Faith is imposed upon every disciple of Christ according to his state"—these are the words that conclude the Second Chapter, "On the People of God" (#17); the opening words of the Third Chapter, "On the Hierarchy" (#18) are: "For the nurturing and constant growth of the People of God, the Lord instituted . . . a variety of ministries . . ." And a short passage later: "among those ministries, the chief place belongs to the office of those who (are) appointed to the episcopate" (#20).

SEVEN AREAS

According to *Lumen Gentium*, this sense of mission applies in varying degrees to seven different categories:

1. For the *faithful throughout the world* (and this is the basic statement of Collegiality): "Bishops, the successors of the Apostles . . . together with the successor of Peter, the Vicar of Christ, the visible head of the whole Church, govern the house of the living God" (#18, 2).
2. For his *fellow-priests* of his diocese: "Priests are united with the bishop in sacerdotal dignity" (#18, 1). "In virtue of their common sacred ordination and mission, all priests are bound together in intimate brotherhood, which naturally and freely manifests itself in mutual aid, spiritual as well as material, pastoral as well as personal, in their meetings and in communion of life, of labor and charity" (#18, 3).
3. For the *faithful of his diocese*: "Bishops govern the particular churches entrusted to them by their counsel, exhortations, example, and even by their authority and sacred power, which indeed they use only for the edification of their flock in truth and holiness, remembering that he who is greater should become as the lesser and he who is the chief become as the servant" (#27, 1).
4. For *non-Catholics* of their territorial jur-

isdiction: "As having one day to render an account for their souls, he takes care of them (i.e., the faithful) by his prayer, preaching, and all the works of charity, and not only of them, but also those who are not yet of the one flock, who are also commended to him in the Lord" (#27, 3).

5. For the *People of God in mission areas*: "With all their energy . . . they must supply to the missions both workers for the harvest and also spiritual and material aid, both directly and on their own account, as well as by arousing the ardent cooperation of the faithful" (#23, 3).

THE MISSIONS

6. For the *pagans* of mission areas: "For it is the duty of all the bishops . . . to promote . . . especially that the Faith may take increase and the light of full truth appear to all men" (#23, 2). "The task of proclaiming the Gospel everywhere pertains to the body of pastors, to all of whom in common Christ gave His command, thereby imposing upon them a common duty" (#23, 3). "Bishops . . . receive from the Lord . . . the mission to teach all nations and to preach the Gospel to every creature" (#24).
7. And finally, it is a mission to the *entire world*: although the definitive statement on this mission is expected to come in the famous Schema 13, this Constitution makes the obligation clear: "Because the human race today is joining more and more into a civic, economic and social unity, it is much the more necessary that priests, by combined effort and aid, under the leadership of Bishops and the Supreme Pontiff, wipe out every kind of separateness, so that the whole human race be brought into the unity of the Family of God" (#28, 5).

The general aim of this mission, this charge laid upon the hierarchy, had been made clear by the Council a year earlier, when it said in its Constitution on the Sacred Liturgy (#1): "This Sacred Council has several aims in view: . . . (and) to strengthen whatever can help to call the whole of mankind into the household of the Church." This is the mission of the

Church, entrusted first of all to the hierarchy, brother-priests to all of us priests, but historically successors to the Apostles, who (in the Western tradition) represent Christ in the diocese, and (in the Eastern tradition) also represent God the Father, who are the sign and the factor of Christian unity, the symbol of the ultimate glorious unity of eternity.

Here we have again a Conciliar clarification of an earlier Papal teaching, of Pius XII: "But if each of the bishops is only the sacred pastor of a portion of the flock which has been entrusted to him, nevertheless as a lawful successor of the apostles, by divine institution and precept he is made responsible for the apostolic function of the Church along with the rest of the bishops, in accordance with those words which Christ spoke to His apostles: 'As the Father has sent Me, I also send you.'"¹³

For, as Cardinal Gracias said in an address to the Fathers of the Council¹⁴: "Though the Church exists in herself, she does not exist for herself. That is to say, the Church does not exist to dominate the world, but to serve the world; not to get privileges from the world, but to suffer for the world. The Church is a minority—a powerful, bold, and fervent minority—at the service of the majority."

EVIDENT FACT

The fact of collegiality has certainly been made evident by the Second Vatican Council, and even a cursory reading of Chapter Three makes this quite clear. Here are some of the pertinent texts:

"This Council is resolved to declare and proclaim before all men the doctrine concerning Bishops, the successors of the Apostles, who, together with the successor of Peter, the Vicar of Christ, the visible Head of the whole Church, govern the house of the living God" (#18, 2).

"And these Apostles, He (i.e., the Lord Jesus) formed after the manner of a college or a stable group" (#19).

"Just as in the Gospel, the Lord so disposing, St. Peter and the other Apostles constitute one apostolic college, so in a similar way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the Apostles, are joined together" (#22, 1).

In this college . . . "the bishops . . . exercise their authority for the good of their own faithful and indeed of the whole Church"; and a reference is made to the "supreme power in the universal Church, which this college enjoys" (#22, 2).

Each of the bishops "as a member of the episcopal college and legitimate successor of the apostles, is obliged by Christ's institution and command to be solicitous for the whole Church" (#23, 2).

While this evidence, taken out of context as I have just done, may sound overwhelming, it should be read only in its total context. And, regrettably, it cannot be understood there. In the eight paragraphs which concern collegiality of the bishops, some thirty-two explicit references are made to the supreme authority of the successor of St. Peter over the entire Church, which of course includes the bishops.

CLARIFICATIONS

Some positive points about the episcopacy have certainly been cleared up: the priority of the college of bishops over the individual bishop; the fact that an auxiliary bishop is a member of the college, and not simply a helper to the local Ordinary; that because bishops are administrators of sharply defined territories does not militate against the collegial principle of responsibility for the whole Church; and the rightful existence of a valid and good pluralism in liturgy, piety, theology, law, the care of souls and language (a principle which has great import for the future and for a united Christianity)—to mention only a few. But what of the understanding of collegiality itself?

The first Council of the Vatican, in the constitution *Pastor Aeternus* one hundred years ago, clarified definitively and without doubt the authoritative position of the Pope. What has the present constitution added theologically to the common teaching of theologians about collegiality since that time? Most of you used Father Tanqueray as a text, and this is what he wrote some sixty years ago:¹⁵ "This is the Catholic doctrine: for one thing, bishops are successors of the apostles; for another, the college of Bishops succeeds the college of the apostles—that is, the bishops, not singly but taken collegialiter, take the place of the

apostles and succeed them as pastors of the Church, as regards the ordinary element of the apostolate; hence they enjoy the triple power of teaching, ruling and sanctifying the faithful. Moreover, this apostolic succession is not from human institution, but by the divine decree of Christ, that is, *iure divino*."

INTERPRETATIONS OF COLLEGIALITY

While a comparison of the two constitutions, *Pastor Aeternus* of Vatican I and *Lumen Gentium* of Vatican II, does bring out clearly the fact that the note of collegiality has been added to official conciliar teaching, how is this to be interpreted? It seems to me that there are three possibilities here:

1. A sort of mere solemnization of the known papal power. This has been expressed by Archbishop Pietro Parente in these words: "The supreme authority of the Roman Pontiff remains intact, but when the bishops' participation is realized it becomes sweeter and more solemn."¹⁶

2. A very real coalescence of leadership in the Church of all the bishops of the Church, including and under the leadership of the bishop of Rome. The 1965 *Britannica Book of the Year* (p. 706) says: "A central thesis (of the constitution) was that the bishops collectively share with the Pope in the government of the Church; it was expected to pave the way for creation of a 'Senate' of bishops." It is a strange fact, and the significance of this escapes me, that of the thousands of articles in this volume, this was the only one anonymously written that I found.

3. That the college has real authority, so that the Pope's equally real authority is not formally distinct from it. That is, even when the Supreme Pontiff acts *ex sese et non ex consensu episcoporum*, that is, acting by virtue of his own proper authority by divine right, he is acting as the epitome, the summation in himself, of the entire college.

Into which category does the teaching of

this dogmatic constitution fall? I am afraid that all indications so far point to the weakest possible interpretation. It seems to admit the bishops but into a collegial supportive role, where they are to be "concerned" in the world mission of the Church but where their role as shepherds, teachers and priests of the universal Church is confined to conciliar or equivalent action—to which they must be called by the Pope, and in which their actions must be approved by the Pope. This, regrettably, is not a new thought.

It is true that Pope Paul begins the promulgation of the Constitution by titling it "together with the Fathers of the Sacred Council," and signs it "together with the Venerable Fathers in the Holy Spirit," and adds to the subscription the sentence: "Each and all these items which are set forth in this dogmatic Constitution have met with the approval of the Council Fathers. This is a new step, but it is a ceremonial bow to collegiality, for it is the same formula that Pope Paul used to sign the decrees of the second session, before this Constitution was enacted. And it is the Pope who approves, decrees and establishes the Constitution and commands its promulgation.

SIGNIFICANT INTERPRETATIVE NOTE

And it was apparently the Pope too ("a Higher Authority") who made the addition of the famous *nota explicativa praevia*. This is an interpretative note, read to the Council by the Secretary General, Archbishop Felici, and appended to the promulgation of the Constitution in *L'Osservatore Romano* (25 Nov. 1964, p. 5). Seemingly, it effectively nullifies a wide interpretation of collegiality. It states:

"The Supreme Pontiff, as supreme pastor of the Church, can always exercise his authority at will, as his office requires. Though the college always exists, it does not thereby act permanently by a strictly collegiate action. . . . The distinction is not between the Roman Pontiff and the bishops taken collectively, but between the Roman Pontiff by himself and the Roman Pontiff along with the bishops."

Further, "The Supreme Pontiff uses his own discretion, for the good of the Church, in arranging, promoting and approving the collegiate exercise of authority."

Apparently it was not quite clear to the Catholic world that the real news in the *Osservatore* that day was the explanatory note, for a month or so ago, the paper had to again call attention to this note. At that time, it said (quoted in *Baltimore Catholic Review*, 5 Mar. 1965):

That this note was "the authentic source of interpretation of the Constitution on the Nature of the Church." And added:

"Following the dogmatic Constitution . . . there were reported the notifications made by the secretary general, by higher authority . . . and the said notifications appear also in the preliminary explanatory note to the third chapter of the Constitution, which deals with the 'Hierarchical Constitution of the Church and in particular with the Episcopate.' Since the dogmatic constitution was approved by the Council and promulgated by the Supreme Pontiff according to the mind and in the light of the said note, this remains the authentic source of interpretation of the great Council document."

MIND
OF
POPE
PAUL

The mind of the Supreme Pontiff was probably best explained in his own words in the encyclical *Ecclesiam Suam*, where the Pope said: "In virtue of our office of teacher and pastor, and placed at the head of the Church of God, we reserve to ourself the choice of the proper moment and manner of expressing our judgment. We are most happy if we can present it in perfect accord with that of the conciliar Fathers." This indeed seems to sum up the teaching of collegiality not only in the mind of the Pope, but, understood in context, of the Constitution. It does not seem to extend much beyond the *suprema potestas in universam ecclesiam* which Canon 228, #1, ascribes to an ecumenical council.

Can we expect further clarification and/or development of this fact of collegiality? Yes, in time; and perhaps soon. Cardinal Shehan of Baltimore expects that the Schema on Bishops will provide the "practical implementation of collegiality,"¹⁷ for herein lies the difficulty: the theory has been constant in the Church, but there has not been a great deal of recent practical experience to form a basis for judgment, and the methods used in antiquity must be modernized, at least as much as the Church's accounting systems have been.

APPLICATIONS
OF
COLLEGIALITY

Specifically, how could this be done?

1. The most obvious possibility, and the most frequently discussed, would be the Episcopal Senate—unless it becomes simply a papally-appointed equivalent of a post-conciliar commission and not a true Senate. After all, the College of Cardinals is largely composed of local Ordinaries from all over the world; but it hardly qualifies as a Senate.

2. Another clear way would be through the functioning of the regional "colleges" of bishops, and here the United States has an opportunity to show the way. The fifty years of experience in the NCWC is at present the great practical example of how several hundred bishops pool their knowledge, experiences, insights and inspirations for the good of the Church not only nationally but even universally (e.g., War Relief Services).

3. The development of auxiliary bishops into true *vicarii episcopales* in charge of a part of a diocese (either a territorial or a functional part), and not merely extra "confirmers."

4. And somewhat surprisingly (because this is not an *a pari* example), anything which develops the union of the local bishop with his *presbyterium*, should tend to increase the union of Pope and bishops as it increases the union of bishops and priests.

5. In general, anything which upgrades the bishops not as administrators, not even merely as the father of the diocese, but as the chief priest—anything which makes him

truly a bishop (as explained in Chapter Three of the constitution), and necessarily downgrades the "religious functionaries" (to use Father Fichter's horrible term) whose duties are not truly episcopal, will be a practical step toward collegiality.

Then the Supreme Pontiff, the Vicar of Christ, will exercise his function to nurture the flock of Christ throughout the world; the individual bishop, the sign and factor of Catholic unity in Christ, will do the same for his diocese; and each bishop, joined with all other bishops throughout the world under the leadership of the Bishop of Rome, will "govern the house of the living God" (#18, 2). Then we will have come back to the clear statement of Origen: "He that is called to the office of bishop is not called to dominate, but to serve the whole Church."¹⁷

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MATURE CHRISTIANS

Catholic school-teachers and priests should realize that mature parents form mature children. Parents should be treated as mature Catholics who have a clear role and responsibility not only in the everyday arranging of their home, but above all in the whole maturing and religious development of their children. If parents are treated as children, doing just what Sister, Father, and Brother tell them, responsible only for petty details, in such matters as preparation for first Confession, first Communion, and Confirmation, they can hardly be expected to be passing on to their children mature attitudes of responsibility and decision in response to the Spirit of love.

All the factors and attitudes that go to the growth of human maturity, well outlined for us in the works of the modern psychologists, form the important and indispensable basis of Christian education. For it is this natural growth that the Father's message to the child is heard; it is within the scope of this growth that the answering love of the child, and, eventually, of the adult Christian, can find expression.

Rev. David P. O'Neill in The Living Light, Spring, 1965.

Books Received

The Church is a Communion
Jerome Hamer, O.P.
Sheed and Ward, \$5.00

While this is not a complete treatise on the Church, Father Hamer, in considering the principle of the Church's unity, leads us to deeper appreciation of many other fundamental aspects of the Church. He is thoroughly familiar with the sources and makes available the insights of our most capable theologians. This is a scholarly work but an attentive reading will unlock rich treasures even for the general reader.

The writer begins by explaining the background to the writing of "Mystici Corporis." "This gave a new and decisive orientation to ecclesiology." He then treats the biblical images. Church, People, Body and Kingdom—and the thought of St. Thomas on unity, along with a beautiful discussion on the sacrament of unity. He then sees the Church as a communion stemming from the common priesthood, the Hierarchy and the lay apostolate. The treatment of the meaning of this communion and the manner in which it is expressed, extends to the study of other Christian bodies and their relation to the whole question of unity.

God's Kingdom in the
Old Testament
Martin Hopkins, O.P.
Regnery, \$4.50.

The author's main purpose is to provide a college text on the Old Testament to cover a two-hour, one-semester course. The volume contains, therefore, some thirty chapters. These embrace the content usually treated in an "Introduction to the Bible" and a course of reading which embraces the books from Genesis to II Macabees.

Father Hopkins keeps in view the various angles from which each book should be read before it gives up its total meaning, and he

answers the questions that arise in the minds of college students today. Though principally a textbook, its usefulness will be appreciated by any thoughtful reader who will follow this reading guide to the Old Testament.

The author is concerned to stress the meaning these books had for the actual contemporaries of the sacred writers: and matters like the period of history, geographical background and literary forms are identified for the light they give regarding the writer's intention. The book contains helpful pages explaining inspiration, the "senses" of Scripture, "myth" in the bible, literary forms and the relationship of scripture to history and science.

Revelation
Werner Bulst, S.J.
Sheed and Ward, \$3.95

Discussions at the Vatican Council have revealed considerable divergence between the long-accepted concept of revelation and the one reflected in the bible. Is revelation primarily a body of doctrine, summarized in a collection of dogmas? Or is it principally an encounter with God who reveals Himself to us? Does not overstress on doctrinal formulas serve to divert us from the loving God who is speaking to us?

Father Bulst takes up this much debated subject and treats it with scholarship and prudence. His moderation does not detract from his effectiveness in criticizing the traditional view which regards revelation as primarily intellectual. And he is at pains to save what is permanently valuable in the older view.

The whole question is of vital importance, not only for theologians and seminarians, but for every preacher and catechist. And the serious-minded reader will be richly rewarded by this good summation of the question and the biblical data that is at the basis of theological development regarding

the concept of revelation. Father Bruce Vawter, C.M., who has given us this excellent translation, rightly says, "To my knowledge, no one has attempted in English for the theologically-minded precisely what Father Bulst has done here."

The Church in the New Latin America
John J. Considine, M.M., Editor
Fides (Paperback), \$2.45

The logic of events has pushed both the government and the Catholic Church in the United States in the direction of mounting concern and involvement in Latin America. A staggering population explosion and advance in communications are completely transforming this huge neighbor of ours. Will this all-embracing change involve a healthy evolution or a disastrous revolution? The answer is by no means clear. These possibilities affect us so directly that no American, least of all the Catholic, can afford to brush aside the problem.

This volume gives a satisfying digest of the papers delivered at the noteworthy *Catholic Inter-American Cooperative Program* held in Chicago, January 1964. Father Considine catches the core of the contributions of a galaxy of experts and presents a mass of material on the issues at stake in Latin America in manageable form. There are a dozen chapters plus maps, statistics and outline discussion aids.

The book gives a glimpse into the historical background, with facts, judgments and opinions concerning the influence of Old Spain, the Revolution, and the response of Rome and the local hierarchy to liberalism, anti-clericalism and laicism. There is hardly a contemporary Latin-American problem which is not treated: population growth, clergy shortage, movement towards urban centers, education, marriage and home conditions, and numerous other factors.

American Catholics should be particularly interested in the moves made by Pius XII and John XXIII to enlarge American and Canadian involvement, the work of CELAM, and the clerical, religious and lay help North America is contributing. Chapter VI, "The Master Plan Arrives in Latin America" concerning the experience and views of Abbe Houtart is especially worthy of study by American Catholics.

Objections to Catholicism
Michael de la Bedoyere, Editor
Lippincott, \$3.95

This book reflects the views of seven English Catholics who are in varying degrees critical of certain aspects of modern Catholicism. They manifest unequal competence in the role of judge. But the book contains one chapter that is highly significant and should be widely read by those genuinely and responsibly concerned with needed aggiornamento. That chapter is entitled "Freedom and the Individual," and it is from the gifted writer Rosemary Haughton. One need not agree with all her observations or conclusions to appreciate her keen analysis, wise insight and her genuine desire for a clear understanding of the true relations between authority and freedom in the People of God. This chapter ought to be read by bishops, pastors, teachers and parents as well as by members of the "new breed."

J.T.M.

GUIDE

- A publication of the Paulist Institute for Religious Research.
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GUIDE

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Guide Lights

ADULT CATECHETICAL MATERIAL...

In recent months the *Paulist Institute* has received a number of inquiries about material for the instruction of catechumens. Unfortunately, while there is a great deal of material now available for the kerygmatic catechesis of young people at all age levels, the religious educators have not given equal attention to adults. At the present time, the best developments in religious education have not percolated fully into the materials used in the instruction of non-Catholic inquirers. There is much literature that is helpful as background but the instructions themselves have to be worked out in anguish and labor by the priest-instructor in the midst of his other duties.

A SAMPLE SERIES...

In an attempt to make a beginning in this area, GUIDE will start running a course of kerygmatic instructions for inquirers in the next issue. Each month thereafter a sample lesson will appear until all of the basic material for such a course has been covered. These instructions will not be outlines but will be in actual lesson form. When the series is complete it will comprise a full course of kerygmatic instruction. The comments and suggestions of our readers are sought so that the lessons may be improved and revised. In this way, perhaps some real progress in the formation of adult catechetical materials will be achieved.

BACKGROUND AND ORIGIN...

These lessons have been prepared by the *Paulist Institute* as part of a larger undertaking, viz., the development of a parish catechumenate. Modern catechists are telling us that the key to sound Christian formation lies in the return to some form of catechumenate such as existed in the early Church. Unlike other forms of instruction, Christian catechesis cannot be indifferent to the context within which it is communicated. The presence of Jesus was a more powerful factor in the conversion of his hearers than was the content of his teaching. This is still true, and this means that in-

structions in the Catholic faith ought to be given within the kind of situation that makes Christ's presence most effectively felt. Hence, liturgy and other tangible manifestations of the Christ-life of the Church must play an important part in catechesis. This means some kind of parish catechumenate because, for all practical purposes, the parish is the Church as far as the inquirer is concerned. At the present time catechetics should have for one of its immediate objectives the construction of a viable parish structure that will be able to serve this purpose. This is what we mean by 'parish catechumenate.'

AN EXPERIMENT...

Of course, one does not build such an institution overnight. It must be put together piece by piece, with some experience by trial and error. Some months back, a group of parish priests of the diocese of Richmond, Va. (in the area around Washington, D.C.) got together under the auspices of the diocesan CCD in order to explore the possibilities of developing their inquiry programs. The question of a parish catechumenate was discussed and it was recognized by all that such an institution was something to work toward rather than a place to begin. Particular attention was focused on two things which certainly would be key elements in any such catechumenate. They are: a) the content of the instructions, and b) the role of lay catechists. At the present time, the efforts of these priests are principally concerned with these two items. It was under these circumstances that the sample instructions mentioned above were introduced. Their purpose is to provide a kerygmatic orientation to persons who are interested in the Catholic Church. These lessons are now being discussed by these parish priests at regular meetings. They are being printed in GUIDE so that others can profit from their experience.

THE LAITY PROGRAM...

At the same time, experiments in the formation of lay catechists are taking place under the same auspices. A few key lay

people from the same parishes represented by the priests have been chosen by their pastors to participate in this program. The first step is a series of lecture-discussions on key elements of Catholic faith, and this is now in progress. The purpose of the course is to help inculcate in these catechists a sound kerygmatic view of the Church and the sacraments so that in their work with catechumens some of this can be communicated to them. Later on, their role in the parish program will be clarified and defined according to the structure of the program in each parish. This will be worked out separately by each parish group and the CCD.

LOOKING AHEAD...

Quite obviously there is nothing essentially new about either of these items in themselves. However, both of them look toward something else which is still in the process of formation. The instructions look toward some complementary program that will begin where they leave off. As these appear in future issues of this magazine it will become obvious that they do not cover as much material as has been generally true in the past. Also, since their function is now less extensive, they will be limited to 15 rather than the traditional 24-26. The training program for the laity looks toward equipping them as discussion leaders and toward quickening their own faith so that they may be more effective Christian witnesses in the close personal relation they are expected to have with the catechumen.

In other words, the present content of instructions for inquirers and the present lay participation in an instruction program are being re-worked to fit into a new and larger scheme. This will bring changes which may not make much sense at this stage but which form part of the trial and error process that is so necessary in translating theory into practice. As these two aspects of the program in Virginia develop, other elements will also be included. The principal one that must soon be explored is what form of catechesis should follow the instructions proper.

PREPARATION FOR BAPTISM AND FOLLOW-UP...

What is now evident is that once the instructions are complete, a more personalized and spiritual-liturgical type of formation is desirable in preparing the catechumen for baptism and the Christian life. Forms for this will have to be worked out and integrated into existing structures. Then, there

is the whole matter of a continuing post-baptismal catechesis and its relationship to similar needs for a general educational program in parish renewal. Somehow, all of these elements must be fused into something new and dynamic that will enable the Church to carry out her mission to the non-believers and the unchurched in a way that will most effectively bring them to Christ.

THE INQUIRER AS A FACTOR...

Not the least important element in a parish catechumenate is the catechumen himself. By this I don't mean simply that the best conceived catechetical instrument is useless unless there are catechumens upon whom to turn it. I mean that the very shape that any parish catechumenate will finally take ought to reflect in some way the character of the catechumens it is designed to serve. This means that the current gropings toward such a structure are by themselves not enough. At the same time, our efforts to understand the religious situation, values and responses of the unchurched in this country ought to parallel the efforts to improve our tools and, to some extent, ought to determine their design. This is only one particular application of the larger effort of the Church to make evident her relevance to the modern world. It is of immediate importance in catechetics because experience has demonstrated that unless the affinity between human nature and the Christian faith are experienced to some degree during the process of formation, a new Catholic is almost certain to have difficulty later on when the first apparent conflict between them presents itself.

DISCUSSION AS A TOOL...

This is one of the great values of group discussion in catechesis. It is an indispensable learning tool for it helps the catechumen articulate into his thought and emotions the personal significance of doctrine. And it enables the instructor to discover exactly what the catechumen thinks and feels. This can reveal gaps in both teaching and learning, and suggest needed lines of development and emphasis. Questionnaires and personal interviews, while helpful, are often influenced by what the catechumen thinks he is expected to say.

Integrating group discussion into catechesis is more than jumping on the class participation bandwagon. It is a valuable channel of indirect communication for the teacher. For this reason it deserves a place in our current quest for a catechumenate.

JOSEPH V. GALLAGHER, C.S.P.

Certificate of Profession of Faith



This is to Certify

That _____

Child of _____

and _____

Born in _____

on the _____ day of _____ 19____

Baptized in the _____ Church

of _____

on the _____ day of _____ 19____

***made a Solemn Profession of Faith in the
Roman Catholic Church***

on the _____ day of _____ 19____

at the Church of _____

in the presence of Rev. _____

and _____

and _____

***and was admitted to the Sacraments and Communion
of the Roman Catholic Church.***

(Seal)

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